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Efficient Agents wanted for the paper, to whom a liberal commission will be allowed. Mr. E. PONTY is General Agent for the Reflector in the N. England States.

The Editors' Table.

TO READERS: no monuments of mine; sweet voices of daily life; gentle counsel, kind advice; who can wish your work?

(Martin Purshur Pupper.)

'HOME! OR THE PILGRIM'S PATH REVIVED,' has met with a rapid and extensive sale; a copy of the second edition has been presented us by the publishers, J. P. Jewett and Co., of Salem. The sympathy so widely cherished for its imprisoned author is not the only thing which gives it a claim to the attention of the public. Its own character, its interest, and its object make it a valuable and attractive book, and it is exceedingly appropriate to the circumstances of religious declension so extensively prevalent at the present time.

'THE BIBLICAL REPOSITORY,' for January, contains an article of uncommon interest and power on 'The Church Question,'—the great point of dispute between that denomination which calls itself, to the exclusion of all others, 'the Church,' and those who regard the true and living church, as embracing members of all denominations, whatever their minor differences, who by repentance and faith have become heirs of the same salvation. Its author is Prof. Taylor Lewis, L.L.D. It is founded on the work by Dr. Schaff, entitled 'The Principle of Protestantism,' and the introduction to the English edition, by Dr. John W. Nevins. We assure the inquirer after truth, that this is a very rich and important article, the views presented in which deserve the special attention of the religious teachers of this day. This number of the Repository contains also an article by Rev. Phares Church, of Rochester, on 'The First Emotion of Emity to God.' It is called out by some remarks of Dr. Woods, of Andover, which appeared in the Repository for October, 1844.

We regularly receive two excellent periodicals filled with selections from foreign Reviews and Magazines. One is 'Littell's Living Age,' published weekly by Waite, Peirce & Co., and the other is 'The Eclectic Magazine,' edited by J. H. Agnew, and published monthly, by Saxton & Kelt. The latter, for January, has been received, and contains among other articles of interest, one on the life, character, genius, and writings of Robert Hall, from the British Quarterly Review. We have seldom read an article with so much interest. Some extracts from it will be found in subsequent columns.

The Holy Spirit and the Church.

The new work by THOMAS W. JENKIN, D.D. author of 'The Extent of the Atonement,' which we recently announced as forthcoming, is now before us. It is in the best style of theological books issued by Messrs. Gould, Kendall and Lincoln, and makes a volume of 300 pages. Its title gives a very complete idea of its character. 'The Union of the Holy Spirit and the Church in the Conversion of the World.' The estimation in which it is held in the land of its birth, may be inferred from the following testimony of the London Revivalist:—'Fine talent, sound learning, and scriptural piety pervade every page. It is impossible the volume can remain unread, or that it can be read without producing great effects. Mr. Jenkin deserves the thanks of the whole body of Christians for a book which will greatly benefit the world and the church.'—With Americans we doubt not the first inquiry will be, whether the views of the writer on a subject of such moment are orthodox. Our own impression, after reading a considerable portion of the book, is entirely in favor of the doctrines stated and defended. At the same time, we think that in some cases, a different class of truths from those exhibited ought to be recognized in connection with them. A complete system of theology requires more, doubtless, than is here attempted. But more impressive and delightful reading for the intelligent Christian is rarely to be found, than we have in this volume. It is clear, logical, earnest and heart-stirring. It is both doctrinal and practical. At the commencement, it is dedicated to the churches of Christ in Great Britain and America; and to the Directors of their Missionary Societies, and the Committees of their religious institutions. To these churches, directors and Committees, the author says: 'To you is entrusted the conversion of the world. A nobler enterprise never occupied the energies of created intelligences. The seraphs of heaven would kindle with love, had they been constituted the angels and the ambassadors of a commission so benevolent and glorious.'—Again he says: 'Your strength is in your union with the Holy Spirit. If you feel in union with his dispositions, and if you operate in consistency with his arrangements, no counter-agency shall foil you, and no weapon formed

against you shall prosper. The bond of your union with the Holy Spirit, is 'the truth as it is in Jesus.' I have assumed, in this work, that the Holy Spirit never works without the instrumentality of means, that the only means by which he works is truth, and that the truth is committed to your charge for the salvation of the world.'

The great doctrine thus briefly stated, is that which distinguishes the whole work, which is divided into two 'books,' and these into several chapters. The first book is on the relations of divine influences to mankind; the second is on the union between the Holy Spirit and the church in the administration of divine influences. We make two selections from this volume, one from each book; both complete and interesting articles in themselves, and illustrations of the author's views and style.

The Doctrine of Impulses.

There are four considerations that should dissuade the church from expecting any such fitful and uncertain presence of the Holy Spirit, as that implied in the doctrine of impulses. First, in all the authentic history of God's real communion with his church, there is neither impulse, nor precedent, to warrant any such doctrine, and establish it as a rule, that a sudden, strange, violent and unaccountable impression on the mind or the imagination is a criterion of the presence and of the agency of the Holy Spirit. Secondly, it is notorious that such impulses have been supernaturally given to some of the most reputable characters recorded in the Scriptures; which proves that they are never to be regarded as of a saving and sanctifying kind. Thirdly, The universal and invariable failure of all the intimations, predictions, and expectations, of their most confident and oracular inspirations, is, in solemn truth, nothing but a practical revelation to the church, that the Author of the Bible frowns, in resolved indignation, upon all such irreverent and audacious pretensions. Fourthly, The church is in no need of these inspiring impressions and intermittent impulses. There is work enough allotted, and 'set before' her, in the written word; and there is light clear enough for her to accomplish all her work by, in the revelation already given; why should she, therefore, consult strange oracles? The church actively employs all her energies in the successful conversion of the world, and then, in fresh strength and strength, sought the benefit and welfare of unknown intelligences of some remote world, she might appeal to the Holy Spirit for new inspirations, and new directions, and for new energies, if the new world required them. Alas! her allotted work, so plain and so simple, is scarcely begun; and in her light there is no darkness at all. The word of God, as it is, is able, sufficiently able, to make all who believe it wise unto salvation. It needs nothing to be added to it, or supplied with it, in mystic characters, and impulsive suggestions. The Holy Spirit has distinctly testified that the written word, as it is, is a sure sure than a voice from heaven supported by many to constitute 'being taught of God,' being led of the Spirit, 'the witness borne by the Spirit,' but the following remarks will strip them of such high pretensions.

Divine teaching can mean nothing like this. Teaching is a rational process, which consists in information conveyed in a definite, distinct and intelligible manner; and which implies vigorous exercise of the learner's own agency. To teach, is not to fling conjectures, and dart wild guesses at the imagination; but it is a designed adjustment of the elements of truth, and of the elements of mind, according to settled laws of combination. When the great God undertakes the heavenly office of teaching his children, we are not to suppose that he makes spectral phantoms and unearthly sounds, to be the symbols and text-books of his instructions. Impulses received by such means have taught the church no lesson, except the undesigned admonitions suggested by their uncertainty and failures.

When the Holy Spirit leads us, he points out a specific discipline, and demands the voluntary exercise of our own energies to walk with him. He never leads without the word; and he never leads against the word. He leads always according to the word. He leads as the pillar of fire led the Israelites. The church in the wilderness sought no fitful flashes, or flitting coruscations, in their pillar. It was the direction which it marked, not the splendor of its splendor, that regulated their movements. Its radiance was not that of a fleeting meteor; its fire was neither strange nor wild; it was a steadfast, unerring light. The guidance of impulse, so different from that of 'the pillar,' is that of an *ignis fatuus*. It never appears in the flowing streams, and place of broad rivers, where mental activity, intellectual culture, and religious devotedness, are in unceasing action; but its theatres are indolent waters, the stagnant plashes of low fens, or the uncultivated bogs of high places, which are found in human nature.

The witness of the Spirit cannot consist in immediate and sudden impressions on the imagination. 'The Spirit itself beareth witness with our spirit that we are the children of God.' (Rom. 8: 16.) This passage supposes that the witness borne by the Holy Spirit consists in the auxiliary and corroborative evidence furnished to our minds, that we are adopted among the children of God. Our own spirit is assumed to be the first witness that furnishes this evidence. This evidence is not a fabricated testimony foisted for the occasion, but proofs arising from the realities of the case. Our own spirit bears witness to itself of its filial disposition toward God; by its own distinct consciousness that it loves him; and supplies evidence to others that it feels thus, by its conduct and deportment. This witness of our spirit, if it is evidence in the true sense of the word, is testified only of hidden impressions, and secret revelations, would not be admissible and valid evidence. Consequently, after our own spirit has thus furnished its evidence of our adoption, the Holy Spirit is described as supplying his evidence. This is also evidence found and discovered in our spirit, and not created and fashioned for our spirit. The Holy Spirit finds the evidence where our own spirit found it. If the evidence were not already there, the Holy Spirit could not have furnished it. It is not evidence

created in the soul, but furnished to the soul, and agreeing with the evidence previously borne by the soul itself. The world finds this evidence of our own spirit in our life; but where is the world or the believer to look for the confirming evidence of the Holy Spirit? This evidence is not given in our spirit, or in our life; for that would be a begging of the question that it is an additional and corroborative evidence. This evidence and witness of the Holy Spirit, then, is given and furnished in the Bible. The Holy Spirit bears witness with our spirit, in the same way as it bears witness against our spirit; and we look in vain for the witness of the Holy Spirit against an unbeliever, in any record except the Scriptures. The doctrine of the apostle, then, in this passage, is that the witness of the Holy Spirit is an auxiliary evidence. This is a totally different doctrine from the dogma of impressions, which supposes the witness to be the originating, the hinting, and the informing announcement made by the Spirit, of an otherwise unknown and unexpected fact.—*Jenkin.*

Loving our Neighbor.

The love of our neighbor involves the love of his soul, and a concern as real for the redemption of his soul as for the salvation of our own. If we love the soul of our neighbor, there will be an affectionate and tender inquiry into its state toward God; compassion for it in its perilous condition; readiness to inform it of what is essential to its restoration and happiness; intense anxiety that it should not indulge false and ruinous hopes; a holy watchfulness for its best interests; and readiness to prevent any injury from befalling it, just like that promptness which we see when all around the family hearth seek to remove a spark of fire from the dress of a friend. In every age of the world, men have endeavored to burst asunder the bands of this responsibility for the souls of others. This was the spirit of Cain. God held him responsible for the welfare of Abel; but even amid the cries of his brother's blood rising loud to heaven, he was reckless, and by his recklessness he became accursed. In the account of his stewardship he insulted his God with the query, 'Am I my brother's keeper?' When the blood of a reeking world cries to God, 'No one careth for my soul,' shall the church of Christ, in the spirit of Cain, reply, 'Am I my brother's keeper?' or, 'Who is my neighbor?' Let it rather, like Aaron, 'take a censor, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and stand between the dead and the living, that the plague may be stayed.'

The insensibility and the recklessness of the Jewish church are expressed with terrible truth, in the reply of the chief priest and the elders to Jesus. When his conscience awoke to the unexampled guilt of his treachery, he became, from compunction and remorse, concerned for his soul, and returned the hire of unrighteousness to the dignitaries that had employed him, saying, 'I have sinned.' Instead of clanking with terrible truth, in the reply of the chief priest and the elders to Jesus. When his conscience awoke to the unexampled guilt of his treachery, he became, from compunction and remorse, concerned for his soul, and returned the hire of unrighteousness to the dignitaries that had employed him, saying, 'I have sinned.' Instead of clanking with terrible truth, in the reply of the chief priest and the elders to Jesus. 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pleasant lady. 'I really supposed you had entirely forgotten us,' exclaims another. Yet these may have been most frequently visited. If there be no carpet on the floor, and instead thereof a coat of loose dust, don't send the broom to make a bad thing worse. He would rather the dust should be under his feet, than in a loftier and more sensitive organ of his body. Kindly no fires, for cold is better than smoke. Expel not the children from the room, for fear they will mortify you. If they have been taught to behave at family prayer, and at other times, they will show their good breeding, and be quiet now. It is your business to ask the pastor to pray. For the want of this invitation, many a man, though deeply religious, has made a precious visit. If there are servants, give them the privilege of being present. Some pastors are very different. Put them at ease, and help them in every suitable way. They will appreciate your kindness, and come again. If any of your family are seriously impressed, let him know it, and be thou serious too. Let thy conversation be holy, not trifling, nor even commonplace at such a time. No efforts can be too earnest to save a soul.

6. If it be possible, always be in your place, not only in the church, but at the prayer-meeting. These punctual ones are the true supporters and encouragers of the pastor. He loves to see them present, as much as he is troubled to think of them as absent.—N. Y. Observer.

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, JANUARY 15, 1846.

TERMS:—\$2 per year; \$3.50 if unpaid within 3 months.

DENOMINATIONAL UNITY.

In a late number of Zion's Herald, the organ of the Methodist Episcopal Church, we observed an article setting forth the advantages of having only one denominational paper in New England. At this late period in the history of the Baptist denomination, it would be quite impossible to reduce the number of its papers to one, however manifest and undisputed might be the advantages of such a unity. But it is not too late for Baptists to learn, or rather to take cognizance of the fact that where unity can be secured, in promoting the objects and interests of the denomination, it is eminently desirable. Nothing is more certain than that we have wasted a vast amount of energy, by neglecting a principle which the Methodists have generally observed. The writer of the article above referred to, uses the following language:—"We believe that one secret of our success as a people, has been our unity and consolidation. A wise thinker has said, that the country most look to this element of Methodism as the chief means of counteracting the concentrated energies of Popery in the land. What would Methodism have been with all its adversities, had it not been for this sentiment of unity, producing a common sympathy and general co-operation? All our academies and colleges, and leading institutions, and nearly all our chapels, have been established by a union of efforts. Let a local spirit break up our common plans, and multiply local organs, and we give to the winds one of the greatest elements of our strength."

Another argument he employs, in favor of having but one paper for the whole of New-England is, that by uniting in its support they can give it an efficient and commanding character. In proportion as they multiply papers they diminish the influence of each. He speaks of the great difficulty of sustaining religious papers of moderate size and pretensions, and established chiefly for local advantages. A few years ago they had one in Maine, and one in Lowell; the former, after protracted embarrassments and losses, was merged in the Herald; the latter struggled for some time and failed. At the same time the 'Veteran Herald' suffered, was cheaply 'got up,' and was hardly respectable. The union of its patronage, since, on one sheet, has paid off its debts, enlarged and enriched the paper, and proved a great advantage to the denomination.

The writer then proceeds to give some facts concerning the papers of other denominations. A Presbyterian Editor states, that he has been connected with the press for eighteen years past, during which time more than four-fifths of the religious newspapers established in the Presbyterian and corresponding churches have failed for want of due patronage. "Such facts show the exceeding difficulty of carrying on religious papers, and the imperative necessity of persevering efforts on the part of their agents and friends. The N. York True Sun, in giving the 'literary history' of a newspaper published in Nassau street, enumerates no less than eighteen papers which have been issued from one building in the last twelve years, thirteen of which are dead, and five only are living. They are multiplying and expiring incessantly, and we doubt whether there are many other undertakings which uselessly sink a greater amount of capital. Would it be wise, then, for us, now that we have struggled above all embarrassments, to waste our energies and endanger our prosperity by new experiments?"

There is certainly great weight in these facts and arguments. Few enterprises are so difficult to sustain as that of publishing a religious or literary periodical. And those who enter upon such a responsibility are almost invariably disappointed; they sink and lose far more, and gain much less, than they calculated in the outset. The rapidity with which the mails are now conveyed, will enable readers of a Boston paper, in any part of New England, to receive through its columns intelligence of something from their own neighborhood, almost as soon as they could get it in a paper published near at hand. And then a large paper, widely circulated and well-sustained, can afford to wear a better costume, to load itself with a larger amount of correspondence from different parts of the country, to furnish more original and choice matter, than a small paper with limited resources. At the same time the price of the paper, which perhaps costs twice or three times as much, exceeds but little, (it may be a penny a week) the price of a merely local paper.

As circumstances now are, we have certainly no desire nor expectation that our well established contemporaries of the Baptist press in New England, will resign their places, either to join with each other or with us; but we are more and more persuaded, that the energy and support formerly given to the New Hampshire Register and the Christian Reflector is of greater utility, concentrated upon one paper. The interests of New England Baptists are entirely identical; our objects and our views are the same; and it is, therefore, well to unite so far as we can for their promotion. And the more we know of each other, and combine our efforts, the greater will be our denominational cordiality, union and strength.

SPIRITUAL DESOLATIONS.—How much there is for Christians to do, even in a Christian land! Recently we saw a statement of most deplorable moral destitution in New Jersey. We find in the last number of the Philadelphia Observer, an extract from a sermon by Rev. T. J. Shepard, before the Presbytery of the District of Columbia, which shows that religious teachers are very few in Maryland, fewer than in any State of the Union except Louisiana. Scarcely twenty miles

said Mr. S., from the consecrated spot where we are now assembled, is a country, of which my own knowledge would lead me to say that a darker and more destitute region exists not in our land; and in certain sections of the State, as I am credibly informed, one may ride some sixty miles without encountering a single church in which the worship of God is held.

The same paper contains a report of two theological students who recently spent several weeks as colporteurs of the Bible and the Tract Society in Pike County, Pa. They visited 733 families, 223 of which were destitute of all religious books except the Bible; and 128, more than one-seventh part of the whole, were destitute of the Scriptures. They sometimes met with a pious person, but in many cases, intolerance, Sabbath-breaking and profane and undisturbed dominion, and whole families often grew up in a condition they say, scarcely preferable to that of the heathen. "We have met boys 12 or 14 years of age, who apparently know a little of God, of the soul, or of hereafter, as on the day of their birth."

GOD INCOMPREHENSIBLE.

It was the remark of a late eminent minister of God, Samuel Stillman, uttered with all that animated religious feeling which rendered his impressive manner, as a public speaker, highly pleasing, that it was to him a delightful thought, that God is incomprehensible. It would not, he said, be possible for the most gifted finite intelligence in the universe, in the exercise of all his powers, to discover all that unspeakable excellence which is centered in him whom we call Jehovah. We may imagine such a created being to be constantly increasing in his capacity of intellect to all eternity, and yet there would be a distance between God and him which it would be impossible to reach. In God there is that incomprehensibility, which it will be the delight of all the heavenly inhabitants to be forever contemplating, while they will feel it to be unexpressible.

Do not, if we have any spiritual perception of the glory of a God of holiness, apprehend somewhat of the nature of genuine religion, while on earth? Religion here in the heart of the regenerate, is of the same nature with that of the glorified in heaven, differing only in the order of its exercise, and in the clearness of our apprehension of God and holiness. It is the adoration and holy love of his incomprehensible nature, there being in him an inexhaustible source of delight and joy to the rational soul, which an eternity will be insufficient to fathom. The holy emotion of the regenerate differs widely from that of the most exalted being, whose admiration of God is measured only by the contemplation of his natural perfections. It is not the rapture of Archimedes who, in the heated imagination of a supposed discovery as to the structure of the universe, exclaimed, give me a fulcrum on which to rest my lever, and I will move the world. Nor is the most pleasing vision of the philosopher, who in his research of the admirable harmony of creation in the adaptation and exactness of all its parts to their purpose, finds his mind confounded in view of the wisdom and unsearchable power of the God of nature. His discoveries not reaching to the glory of the holiness of God, leave him at an immeasurable distance from the blessedness of the man, who by regenerating grace is made a partaker of the divine nature, delighting in Jehovah as a God of moral beauty.

That God is inscrutable and infinitely worthy of adoration and supreme love, is at once apparent, if we consider his attributes. Moses, in blessing the twelve tribes of Israel, thus concludes his benediction: "The eternal God is thy refuge, and underneath are the everlasting arms. We have no language which is adequate to express his eternity. We can only admire and adore. If we speak of his holiness, we can only use the words of Isaiah, who in the name of God asks the confounding question, To whom will ye liken me, or shall I be equal, saith the Holy One? If we speak of his power, and wisdom, we call inspiration to witness: 'They are high as heaven, what can we do, deeper than hell, what can we know? If we would, in a few words, combine our thoughts of God, we ask Paul to speak for us: O the depths of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out. Another says, his way is in the sea and his path in the great waters, and his footsteps are not known. Could we be permitted, as Daniel was, to have an interview with Gabriel, the lofty intelligence who dwells in the presence of God, and should ask him what are his views of his glorious Creator, would he not reply that in the thousands of ages on ages in which he has been suffered to gaze on his person, he had never entered into his conceptions that eternity could enable him fully to explore the glories of that Almighty God whose presence fills all heaven with holy delight."

RECIPROCAL DUTIES OF THE CHRISTIAN MINISTRY.

[This article was read before the Chester County Ministerial Conference, and requested for publication.]

The view adopted by the Baptist church, in reference to the Christian ministry, we believe to be scripturally correct. It differs, however, in an important feature from the opinions entertained upon this subject, by almost every other denomination of Christians. It places all, so far as the authority conferred by the office is concerned, upon one common level. Utterly disregarding the doctrine of popes, cardinals, prelates, archbishops, archdeacons, deans, chapters, &c., we are left without the shadow of a higher, ecclesiastical power of any kind to mitigate our responsibility. Forming thus one common brotherhood, with no master but Christ, and in many instances assuming the responsibilities of the office in youth, and with but a limited fund of knowledge and experience, it must appear obvious, at a mere glance, that the mutual dependency of the ministry is very great, and the discharge of their relative duties highly important.

To define and enforce some of these duties, is the object of the present essay.

1. It is the duty of ministers of the gospel to exercise an enlarged charity for each other.

The difference in their natural dispositions, their early habits, the manner and extent of their mental and moral training, and numerous other causes, all have a tendency to make them vary from each other in their official performances. And as it is well known that the most efficient method of injuring the cause of Christ, is to kindle among its professed advocates a spirit of discord and opposition, the enemies of truth frequently take advantage of this variety to misrepresent, and thus make false impressions upon the minds of ministers in reference to each other.

In the same manner, also, private Christians are brought under the influence of these petty preferences and jealousies in regard to their respective pastors, which have wrought such havoc in Christendom. Every minister of the gospel ought to be aware of these influences, and carefully guard against their contaminating touch. Instead of proscribing every one who does not adopt his manner of preaching, or dwell upon the same class of truths which he may have chosen, as the theme of his sermons and lectures and conversations, he ought to appreciate that variety of man-

ner and matter so necessary to interest and edify the various characters that hear the gospel proclaimed. This spirit of proscription on account of a harmless, or useful variety is an evil one. It ought to be emphatically proscribed.

Again, the cares of ministers of the gospel, especially of pastors, though always great, are, nevertheless, much greater on some occasions than on others; consequently, a uniform attention cannot be given to those rules of etiquette, the utility of which all admit. The broad mantle of charity should ever cover any deficiency in courtesy, unless it is known to have been premeditated.

2. Ministers of the gospel should guard each other's reputation.

It is not meant that they should cover up, or become apologists for any kind of sin. When one who bears the character of a public teacher practices or advocates that which is unholiness, there should be no hesitation, on the part of others who bear the same character, in rebuking him, that the evil may be checked. The immutable truth of Jehovah is pledged against those who conceal iniquity. When the person assailed, however, is innocent, whether the assailant is an avowed enemy of Christianity, or one professing friendship, whether the assault is of an open and positive character, or obscured by guilty secrecy, it is the duty of those who are public teachers of morals and religion, fearlessly to defend the innocent, and expose the slanders by which he is assailed.

3. They should endeavor to strengthen each other's influence.

How humiliating the fact that the course pursued by many, tends to directly oppose result! The ever interesting query—'who shall be greatest,' seldom fails to insinuate itself into the minds of the disciples of Christ, while the question ought to be, How may we accomplish the greatest amount of good? That spirit that would sink others in order that its possessor might be elevated, cannot be sufficiently exalted. It prompts the rebellion in heaven, and has covered many of the fairest parts of the earth with human gore. A spirit so foul, so fiend-like, so entirely should find a resting place in the breast of any herald of mercy. A proper respect for each other, and a suitable deference for each other's opinions, could not fail to strengthen the influence of the ministry; while, on the other hand, any class of persons treating each other with disrespect, need not expect to be treated otherwise by the world at large.

To note defects in character and performance, and suggest corrections, is no unimportant part of ministers' duties to each other. An old proverb says: 'They are our best friends who tell us our faults and teach us how to correct them.' It is well known that many of our defects escape our own observation, while they are very visible to others. And the very fact that they do escape our observation, in many instances, account for their existence; for if we had knowledge of them we would discard them. Not unfrequently the knowledge of some glaring defect in a minister of the gospel spreads through a whole community, and forestalls him in his efforts to do good, while he is in utter ignorance of it, or if aware of its existence, regards it as being unimportant.

Great care is necessary in order that the proper spirit may be manifested in the performance of this duty; and it is of equal importance that the same spirit should be possessed by those who are the subjects of criticism.

4. A tender sympathy for each other should ever characterize ministers of the gospel.

They are instructed to 'rejoice with them that do rejoice, and weep with them that weep.' If this be their duty in reference to all classes of Christians, then doubtless it is in reference to each other.

Private church members may, in some instances, be so far mistaken as to suppose that pastors and others in the ministry are elevated above the influence of every thing that would discourage or cast down, but the experience of every minister of the gospel teaches him a contrary lesson. Who is there in this sacred office who has not realized, to some extent, the state of mind possessed by the ancient prophet, when in lonely sadness he uttered a most bitter lamentation, and the impression that the rest of Jehovah's prophets had been slain and his altars demolished? Who is there that has an intelligent view of the responsibilities resting upon him, as a minister of the gospel, and does not exclaim, 'Who is sufficient for these things?'

The confidence and sympathy of a devoted church, added greatly to the happiness of a faithful pastor; yet he may possess these, and still, if treated with cold indifference by his brethren in the ministry, unless blessed with an unusual measure of grace, his heart will sink within him, and his arms hang down. The trials of a Christian are more numerous than those of other mortals. By many, they are expected to please all, a thing which God cannot do. Some think they should spend their time in preaching the gospel gratuitously, and yet support themselves and any that may be dependent upon them. If they possess property they are expected to dispose of it at a loss. If they are in poverty they are not allowed to make any provision for a prospective widow, or orphan children. In short, almost every absurdity is expected of them. It is their lot, also, sometimes, to pine in sickness and suffer bereavements; poverty may pursue them, and bitter persecutions their portion, while they still watch for souls as 'they that must give account.' Under such circumstances surely they need sympathy; and none is more availing than that received from their companions in tribulation who bear the same responsibility.

From these considerations it must appear very obvious that ministers of the gospel should love one another with pure hearts fervently, that they might thus be prepared to 'bear each other's burdens and share the same joys.'

TO YOUNG MEN.

The discourse delivered by Rev. H. H. Neale, at the Bowdoin Square Church in this city, on Sabbath evening, January 4th, was founded on Jeremiah 3: 4.—'Wilt thou not turn from this time unto me, My Father, thou art not the guide of my youth?' After a brief explanation of the text, Mr. N. announced as his subject—*Divine guidance, its special importance to young men.*

He proceeded, at once, to exhibit and illustrate this; remarking, first, that our future history in this world and in the world to come, depends, essentially, on the guidance of our childhood and youth. The boy is, in this respect, father to the man. Those lads, said Mr. N., with whom I used to associate at school, are now, as many as are living, in the maturity of life; and I have occasion to see that though they have grown older, and are in different circumstances and relations, they are essentially the same characters as when children and youth. If the young man enters upon life without any religious principle, in ninety-nine cases out of a hundred, there is no reform at any subsequent period. He goes heedless and reckless to the judgment seat of Christ.

In the second place, Mr. N. said, the young need divine guidance because they are incapable of being their own guides. There are dangers from the which the Lord alone can preserve them. The ocean on which they have embarked seems, in the sunshine of youth, to promise only success and safety. But there are

rocks in that ocean, pirates upon those seas, and if you go without the Lord for your guide, you will fall upon those rocks, or be stripped by those pirates. Before proceeding far, you will be whelmed beneath the waves, or left a floating wreck, miserable, and naked, and destitute of all things. Mr. Neale then alluded to God's knowledge of this ocean, and of every danger, and also God's power over it. He can command the winds and the waves, and they shall obey him.

The warm feelings, the enthusiasm, the high hopes, which are peculiar to the period of youth, are another reason why the young man should be under the direction of the Lord. Young people, said Mr. N., are prone to indulge in bright visions of the future. They sketch out in prospect only scenes of happiness, of power, of greatness. They imagine their course through life will be peaceful as a summer's passage on gentle seas; that the dangers and difficulties with which others have been beset, they will avoid. They paint out successive scenes of enchantment, rising one above another in fascination and beauty. Now I would not have these feelings crushed. These brilliant hopes, these high-raised and often disappointed anticipations may be realized, if under divine direction. If your souls are stayed upon Christ, you may cherish the most enlarged expectations; you may indulge in hopes ever so bright, towering and far-reaching—hopes which rise to heaven, and encompass, in their ample vision, all that is blissful and glorious in a world of unfading light; and those hopes will not be disappointed, for they rest on an immutable basis, fast by the throne of God.

The vigor and energy of young men need to be brought under divine guidance, lest what was designed for great and noble purposes shall prove a more efficient means of ruin. [Mr. N. illustrated this point by a beautiful anecdote of the Boston boys in the time of the Revolution.] 'There are fires, said he, pent up in the youthful bosom which are sure to break forth in some way. Unsatisfied energies are a torture to their possessor, and the scourge of their race. Every thing must bend to talent, says the strippling, who imagines that he is himself, by his talents, without religion. Every thing must bend to talent, this is the secret of power. The mind is the standard of the man. But if talent is perverted, it is a curse rather than a blessing.

Another reason why youth should be under the guidance and direction of the Lord is, that they are now being educated for eternity. They are forming the elements of a character which is to be a source of happiness or misery during an endless existence. The soul is immortal; whatever he is character, whatever its experience here, whatever its destiny hereafter, it must live. Degraded, abused, perverted, it may be, but crushed, annihilated, never. Such is Heaven's decree. How important that it be guided right at the beginning of an existence which is never to close! Not only is immortality stamped upon the soul, but also the law of endless growth. Other things have their fixed bounds. The tree comes to maturity, bears fruit a few years, and is then cut down. The human body soon reaches the fulness of its strength, and then begins a process of decay which soon lays us in the dust. But the soul, whether saved or lost, whether it goes to heaven or to hell, its knowledge, its power, its capacities for enjoyment or misery, will be endless and progressive. And if its progress in another world is as rapid as in this, and doubtless it will be, how can we conceive the strength which, either for good or for evil, it may not reach? We may conceive all minds united into one, and yet there will come a period when each redeemed soul shall equal in the strength and magnitude of its powers. We may conceive all the happiness which has ever been experienced by finite intelligences, but there will come a period when each redeemed soul shall, in its onward progress, be capable of experiencing it all; may more, of quelling it at a single draught; and then, as millions and millions of ages pass their slow lapse away, it will still be going onward and upward, from strength to strength, and from glory to glory, by the Spirit of the Lord.

I have spoken of the importance of youth being under the guidance of the Lord, arising from the circumstances of their present condition and the laws which are indelibly impressed upon our nature. But this duty and privilege may be urged from another consideration which is suggested in the text, viz: the character of the guide. Among earthly friends there is no more suitable guide and guardian of youth than a father; and it is in this character that the Lord reveals himself, and makes this appeal, 'Wilt thou not turn from this time unto me, My Father, thou art not the guide of my youth?'

What qualifies a father to be the best guide of his children is the simple fact that they are his children. No one loves them as he does. No one will so naturally care for their state. No one hour he spends in thinking of the dangers to which his son may be exposed, the disasters which may befall him in the course of life. Such is the solicitude and care of our heavenly Father. There is not a single individual of the human family whom he does not notice, and guide with an ever wakeful eye. Every breath which I inhale is drawn by an energy which I imperceptibly receive from his hand. This body, which upon the slightest derangement would become the prey of death or of deep suffering, is now at ease, because the Lord is ever present to preserve and uphold the thousand movements of his complicated and delicate machinery. His presiding influence and guardian care are felt throughout the whole current of my restless and ever-changing history. When I walk by the way-side, he is always with me. In the busy world, amid all my forgetfulness of him, he never forgets me. He follows me in my wanderings, as a father doth his children, to the very ends of the earth. In the silent watches of the night, when my eyelids are closed, and my spirit sunk in unconsciousness, the all-observant eye of Him who never slumbers nor sleeps is upon me. How strong and impressive the appeal from such a character, from one who stands in such a relation to us,—'Wilt thou not turn from this time unto me, Thou art not the guide of my youth?'

What a thing which makes the guidance of a father desirable is, that such is the nature and tenderness of the relationship, his own happiness is bound up in the happiness of his child. Your prosperity or adversity goes to the very centre of a parent's heart. Strangers do not and cannot feel this interest in your welfare. Whether your path be smooth or rough, strewn with flowers or planted with thorns,—whether your sky be bright and cheering, or overcast with clouds and darkness, there are thousands in this wide world who will be wholly unaffected by your history. Multitudes will look at the various changes in your history, with a cold and indifferent gaze, regarding them as mere passing circumstances. But if you have a parent living, your experience is intertwined with all the fibres of his heart. If evil befalls you, it brings sorrow and anguish to his bosom. If you do well, it is his joy and crown of rejoicing. Need I say that more tender and strong is the sympathy of our Lord. If we go astray, he follows us with parental entreaties. And when the wanderer returns, the Lord our God wel-

comes him to the plenitude of his mercy and the fulness of his love, as did the father in the parable, who saw his son while yet a great way off, and ran to meet him, and said, 'Bring forth the best robe and put it on him, and put shoes on his feet, and a ring on his hand, and let us eat and be merry. For this my son was dead, and is alive again, he was lost and is found.' O, what a privilege to have such a guide!

When on a visit, a few days since, to New York, I met with some pictures representing four different periods of human life, which serve to illustrate and enforce the subject of this evening's discourse. The first painting represents a smiling infant floating in a boat on a stream which issues fresh and sparkling from the mountain rocks; around are grassy banks and blooming flowers. The dew of morning and the first rays of the rising sun give increased beauty to the picture. In the stern of the boat is represented the child's guardian angel, having hold of the helm, and all around has the appearance of innocence, beauty and safety.

The next painting represents a young man, gliding on a more rapid current. He is full of hope, animated with the spirit of enterprise. In the distance, before him, is the temple of fame. His eye is fixed upon it, and its light shines upon him with a dazzling splendor from afar. The guardian angel, however, is not now in the stern of the boat, but is seen standing on the shore, as if its services were not wanted. Full of confidence, the young man has seized the helm himself, and feels certain of success and triumph. The broad stream on which he is standing is now represented as making a bend in its course, while a narrow stream leads to the temple of fame and happiness. This, being in the shade of overhanging trees, he overlooks, and steers his boat in the pleasant but the wrong course.

The next painting represents a man in middle life. He is in an open boat, and has let go of the helm. The scenery around is dark and dismal. The waves are dashing around him, the storm is raging over his head, his countenance indicating still greater agitation of soul. The guardian angel is left far behind, concealed in the distant clouds, and entirely lost to his view. Such is the state of the mind of the father's care and watch, without religion.

The fourth painting represents an aged man, helpless, and prostrated in the bottom of the boat. The boat is floating at random, without a sail and without a helm, in the midnight ocean. But now a ray of light breaks through the clouds, and the guardian angel has been secretly following him all this while, is seen descending upon it, and offers even now to rescue him from danger, and be his conductor to the haven of everlasting rest. Thus our heavenly Father is following his children. He sees their dangers. He pities their infirmities, and graciously offers to be the guide of their life.

This subject, said Mr. N., as he drew near to the close, seems specially appropriate to the young men of our large cities. The calls of business, being many, have put you in circumstances very different from those to which you were accustomed in childhood days. You are here separated from the influence of a father's counsel and a mother's love; you are among strangers, and surrounded by influences to which many an unwary youth has fallen a victim. To you the interrogatory in the text is specially momentous, 'Wilt thou not turn from this time unto me, My Father, thou art not the guide of my youth?'

There are some among you, probably, to whom this appeal is still more appropriate and impressive. I refer to those whose parents are in the grave. God is emphatically the father of the fatherless, and graciously invites the poor orphan to look up to heaven for a father and a guide. When the lamented Mr. Boardman, the missionary, died at Tavoy, in India, his little son, then a lad of six years of age, was sent to this country. When he arrived in Boston, he called upon the Rev. Dr. Dimes, at the Missionary Rooms. His father being dead—his mother separated from him by the seas—half a globe, and feeling that he was in a country new and strange, there came over him a deep sensation of loneliness. Tears were trickling down his cheeks, as he looked up to the venerable Secretary, and said, 'Doctor, won't you be a father to me?' But he has since heard the invitation from heaven, and chosen the Lord to be the guide of his youth. And now, though his father sleeps amid the wild jungles of India, and his mother, whom he was recently expecting to meet, after an absence of ten years, is cut off from his sight, and now lies on a bare island of the ocean, yet his heavenly Parent ever lives, and is his guide and comforter now.

This subject commends itself to parents. Put your children under the guidance of Heaven. While you are with them, you can give them good counsel and impose upon them healthful and salutary restraints; but that son in whom you now delight, may be exposed to dangers when you are not near to warn, to counsel, and to admonish him. He may be exposed to scenes of dissipation when you are in the grave. Your children may be in the presence of the tempter and standing upon the brink of ruin, while your warning voice is silent in death, and your arms, which would gladly be extended for their protection, are folded upon your lifeless bosom. But let their hearts be early imbued with the spirit of the gospel, and their minds stayed up by religious principle, and they will be safe forever. They will stand amid the cares of the world, the conflicts of life, and the wiles of Satan, firm as the ocean rock, around whose base the waves harmlessly rage, and around whose summit the winds of heaven as harmlessly play.

DONATION VISITS.

We perceive by our exchanges, and notice sent to this office, that many of the churches are improving this season of the year in making donation visits to their pastors. The Dew Drop, published at Taunton, says that three such visits were made to different clergymen in Taunton on New Year's eve. One, which is described at length, was made to the Baptist minister, Rev. J. F. Wilcox. A hymn composed for the occasion, by Hodges Reed, Esq., was sung; also one was sung by the pastor's family, written by his wife; both very pretty and appropriate to the circumstances. The pastor addressed his guests, thanking them heartily for their tokens of love, and addressed the throne of grace, imploring Heaven's benediction on his people. Donations were left to the amount of \$110. The same paper states that the Baptist Society have relieved themselves during the past year, from a burdensome debt, and have also purchased a parsonage. They have raised in addition to their current expenses \$3,500.00. It has been a year of prosperity with them, and they are now in a very prosperous condition.

The following acknowledgment of a donation visit has also been forwarded to us for publication. The subscribers would publicly acknowledge their gratitude to their friends in East Haverhill, and its vicinity for their recent tokens of respect and affection. The first day of January was chosen to make a visit at their pastor's house. At an early hour in the morning the donors began to come with their gifts, which they continued during the day. The tables were richly loaded for the visitants by their own beneficence. It may be unnecessary to specify all the articles brought, but it is proper to state, that special

care was taken to present the substantial comforts of life. Many that were not present, were not forgetful of the occasion, but gave ample proof that their absence was unavoidable. Members of other denominations came with offerings of kindness, and added to the general happiness by their agreeable society. As the day was declining the guests were cordially welcomed by the pastor and his family, and as the twilight was departing, they had the pleasure of wishing many of their young friends a happy New Year. The evening was passed in a most agreeable manner. The singers added much to our enjoyment by their instrumental and vocal performances. At half past eight, the parents were dismissed by a few remarks, the singing of a farewell hymn, and by prayer. In the course of an hour the other guests departed, each apparently feeling, 'that it is more blessed to give than to receive,' and having rendered themselves more endeared to those whom they had visited. May the Lord richly reward them with every blessing for their many acts of kindness to us their devoted friends.

J. M. HARRIS.
E. C. HARRIS.

Since the above was in type, another similar communication has been received. Messrs. Editors.—On New Year's day, I had pleasure to receive a visit from members of the church and society to whom I minister. They presented in money, and other valuable presents, many proofs of their benevolent and affectionate regard for which our sincere thanks are tendered.

The visit was truly a delightful and profitable one; both to the visited and visitors. It is pleasing and delightful to a pastor and his family, to have his house thronged by the people of his charge, at the commencement of a year, for the purpose of their manifesting their unabated attachment to him; and so, for the members of a church and society to greet each other on such occasions. Refreshments were liberally provided by the ladies; devotional exercises were attended to, interspersed with appropriate remarks. And all, the young not excepted, of whom there were not a few, seemed to enjoy it.

Every pastor may not yet have received a new year's visit from his people. It is not too late. Will not every church and society that have not yet given their pastor this new year's treat, appoint an early day to do it? Will not some brother or sister in every church give the thing a start.

H. TOSKIN.
Wilson, N. H. Jan. 1846.

LETTERS FROM THE WEST—NO. V.

Cincinnati, Ohio, Dec. 28th, 1845.

MESSRS. EDITORS.—I am in the Queen city, Cincinnati, as you know, is famous everywhere, for the enterprise of its citizens, to which, in a great degree, are to be attributed its wonderful growth and prosperity. It is famous, too, for its Port Antonio, a class of nobility not recognized in Europe, but far from being unimportant here. It is also famous for its markets, open on different days of each week in different streets, affording a profusion of every thing animal and vegetable which can tempt men to become epicures. If Epicurus himself were alive, and wished to found a paradise for his disciples, he could find no more appropriate location than this. Cincinnati is likewise noted for its numerous mechanics, who are said in skill and intelligence, nay in science and literature, to have no superiors among the mechanics of any city in the Union. And among the notable things to be seen here, we must not forget Mrs. Trollop's bazaar, which, however, has lost some of its notoriety, since in default of patronage to her builders on the part of that very amiable lady, the bazaar has fallen into the hands of the mechanics, and been converted to a more commendable use than the one for which it was originally intended.

This thriving city is built on two tables of land, rising like terraces, the one elevated sixty feet above the river, and the other more than one hundred feet. The river is so variable as not to admit of wharves, but the numerous steamboats which are to be seen here at all times are moored to the bank, which is precipitous, quite too much so for convenience. The highest rise of the river above low-water mark is about thirty feet. The city is regularly laid out, and surrounded on two sides by steep hills, formed by layers of earth and strata of gray fossil limestone. On the upper table have been found teeth and other bones of the mastodon and mammoth. Some of the hills have been extensively quarried, for the sake of the stones they contain, and also to make room for building. On one of them the citizens have erected an observatory, and furnished it with a valuable telescope; and Mr. Prentice, Editor of the Louisville Journal, says, that the people of Cincinnati have monopolized the moon, forbidding all persons from looking at 'the silvery queen of night,' unless they pay tribute to themselves.

Happening to be passing by the synagogue on the morning of their Sabbath, I went in to worship with God's ancient covenant people, the Jews. The officiating priest, clad in the ensigns of the Levitical office, went through with the ritual service, with what seems to us almost ludicrous tones of cantillation, to which the congregation responded with considerable animation, but apparently without much devotion. There was, however, more solemnity manifest when they brought out the parchment roll of the Scriptures, to be read in the ears of all the people. A kind of procession was made by the priest and a few others, who with solemn chanting marched a few paces, when the miniature gates of the temple were opened, and the vald dard aside, and the large roll on which the Scriptures are written was brought out, and the gorgeous covering in which it was enveloped being removed, the priest read the lesson for the day, during which the congregation observed a most becoming silence. After which a young man stood up to read, bringing forcibly to my mind the event recorded in Luke 4: 16. The roll was then replaced in its sacred resting place with ceremonies similar to those with which it was taken out. The females did not sit with the men during the service, but the 'women's court' was in the gallery, where no males were admitted.

As I passed in, I asked an ancient Israelite for the court of the Gentiles. But he gave me a seat by himself, and handed me a book containing their form of service and prayers. It would have been more legible to myself if the small Rabbic characters had been written in modern Hebrew points; but when he saw that I managed to keep my place, he intimated that he thought me something better than a Samaritan. At the close of the services I asked them, if they found the people among whom they dwelt kind and tolerant, and the reply was, 'would that it were so.' Their numbers have increased so much of late, that they are now building another synagogue. They are generally shopkeepers, and I was told that every one of them gives good evidence of his pedigree—that he is a Hebrew of the Hebrews, so far as the love of money is concerned. The city authorities complain of them for keeping open their shops on the Sabbath. It is not an uncommon thing for a Jew and a heathen, to be best to call him, to trade in partnership; and between them both they manage to keep open their shop seven days in the week without injuring either of their consciences!

Considering the heterogeneous character of the population, the state of morals here is, on the whole, rather sound than otherwise. It is true that there are vices, and a very large number of worthless, abandoned characters, fit for mischief of every kind. But there is also a large proportion of the community whose moral standard is high, and who are not afraid to take a decided stand on all important subjects. The leading questions of the day, as temperance, anti-slavery, and the like, have no more decided champions than are to be found here.

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Muffs! Muffs!!

LADIES will find a good assortment of Muffs, Fitch, Lynx, Stone Martin, Genet, Coney, &c. &c., at BLANCHARD'S, Tremont Temple, opposite Tremont House.

P. S. Prices as low as any other store in the city. 43—6m